THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

THE GANGA.

By K. S. Ramaswami Sastri, B.A., B.L.

O holy Ganga! When I think of thee
My eyes grow dim with tears of tenderness.
Sweet tingling thrills of inner blessedness
My soul do dower with crescent ecstasy
When as the fruit of godly life I see
The lovely form and white and glittering dress
As thou dost haste to touch and save and bless
The world of men and meet th' expectant sea.
What joy to utter thy melodious name
Both morn and even, and invoke thy grace
Which like a lamp illumes the murky night
Of wordly life allured by wealth and fame,
And turns our hearts to tread the Godward ways
That lead towards the heaven of Love and Light.

The Hindu Message

THURSDAY EVENING 31, JAN. 1918.

Conferring with the Satraps.

We are emphatically of opinion that nothing but good will come of the meeting of the Secretary of State and the Viceroy with the heads of Provincial administrations. Every section of popular opinion and every popular leader, pseudo-leader, and misleader, has been allowed to make his representation. Why should our provincial rulers alone not present their case? No doubt some of them have been connected with measures of coercion of one kind or another. But did not Lord Morley himself sanction the Bengalee deportations? The truth is that measures of administration are different from the enunciation of principles of government or the framing of a Constitution? Public order must be preserved at any cost, and men who differ in temper will and must act differently when they have to decide what to do at once and where to stop prudently in order that the co-ercive or conciliatory measures adopted may prove efficient for the purpose in view. If to go too far is erroneous and evil, it is equally an error or evil not to go far enough. Under such conditions, whatever measure is adopted will provoke loud complaints on one side or another, and often on all sides, while at the same time there is no standing still. But where principles have to be laid down or a constitution framed, there is no finality, whatever may be acceptable now. The British Constitution is still in the making. Men will be going forward and backward, according to the requirements of the times and the condition of public opinion. Evolution is the law of change, whether the direction taken is forward or backward. Under such circumstances, we do not think it would be wise or proper to disregard or discard the view of these provincial dignitaries who loom large in the world's eyes and in their own, simply on the ground that they have not flinched when, in the discharge of their duty as guardians of the public peace, they have deemed it necessary to adopt severe measures even at the cost of incurring of public disapproval or odium.

After all it is the Secretary of State and the Viceroy that will have to frame the scheme which is needed for the consideration of the British Ministry and presentation to Parliament for legislative sanction. They have heard so many, and such divergent and even contradictory views; and, if they can keep their heads on their shoulders amid such perturbation and discord, why should they not be trusted to continue calm when closeted round a table with these heads of local Government? The *New India* newspaper seems to make itself absurd when it says:—"At the best only the Government of India could have expected the privilege of being finally heard, certainly not the provincial satraps who have thus had a chance to place their own views before the Secretary of State." We cannot understand why, if the provincial satraps are consulted, that should stand in the way of the Government of India being "finally heard." After all, it is the value of the counsel given, not its *finality* or *priority* of order,

that will decide the favour it finds with the Secretary of State and the Viceroy, or the British Ministry and Parliament. We think also that it is an absurd piece of sensational journalism to suggest, even by an "*if*," that "Mr. Montagu is to frame his scheme on lines approved by these satraps." Mr. Montagu, as already announced, is simply here to hear all views, not to frame a scheme. Of course, he and Lord Chelmsford may finally settle between them the outlines and essentials of a scheme before they part, or they may not. But it is premature to think of what they will do. When we know definitely what they do, or mean to do, it will be time enough to form our judgment on it. The *New India* says that "the people of India are convinced that the satraps are capable of no progressive administration." In the *first* place, this is far from being accurate, for we have had many excellent and progressive satraps, even in this benighted Presidency, and many more elsewhere, especially in Bombay. *Secondly*, what the Secretary of State is about here is to obtain the materials for the framing of a *liberal enactment*, not to embark on a course of "*progressive administration.*"

There are some who act on the principle once enunciated by Lord Beaconsfield that "the duty of an opposition is to oppose." According to these men, a journalist's duty is to grumble, as an agitator's is to denounce, whenever Government resolves to do something, right or wrong. We can quite understand this as a precept or principle of journalistic policy, especially in a dependent country like ours. But we fear that it has no sort of bearing on the present matter. For, as we have already said, the Secretary of State has come here at the invitation of the Viceroy and the delegation of the British Ministry to co-operate with the former in the gaining of such a knowledge of public opinion regarding Indian self-government as would help in framing a measure that would be accepted as satisfactory under the present conditions by the British democracy and Parliament.

After all it is the British democracy and Parliament to which the Ministry of Mr. Lloyd-George is responsible. Even apart from the echoes we have received of the flowing current of British public opinion, the very fact that a statesman of Mr. Montagu's antecedents and pronounced views is chosen for this delegation and mission shows the predominance which the democratic trend of that opinion has been exercising over the minds of the present Ministry and its extraordinary chief.

Moreover, as the War moves on from stage to stage, India's contribution in money, men, and machinery, or munitions, towards its prosecution, and also India's ever-growing share of military triumphs over the enemy's forces must exercise a larger influence on men's minds in Great Britain and elsewhere. The whole world must now know that the victorious advance of the British Indian army and generals in the Mesopotamian and Palestinian fronts has on the whole been a credit and a glory to India, in spite of some mistakes in the past. We hope soon to hear of their continued successes against the Turks and Germans,—successes which, when the British and French offensives begin and go forward with the return of spring without interruption or back-

sliding, are sure to be felt as a decisive factor of first importance in bringing on the final catastrophe of the war or even its very close. The impression already created in the minds of the British democracy and its Parliamentary representatives is sure to be strengthened and largely augmented so as to become irresistible, and we do not think that those whose duty is to guage the political atmosphere of Great Britain can afford to ignore the relations of friendly confidence subsisting between democratic opinion in that country and the public opinion here. Already it is evident that throughout England a large amount of sympathy exists in regard to the aspirations of educated Indians for a higher political status which will bring this country into line with the other self-governing communities of the Empire. This is a matter which, along with the assistance, military and material, renderd by India in the prosecution of the War, will surely have its weight in the framing of a suitable scheme of self-government which will be put into force here after the War. We are, therefore, of opinion that the conference of the Secretary of State and the Viceroy with the Indian provincial rulers is an event which we may regard with perfect equanimity.

Sir J. Woodroffe on our Cow Problem.

I

We are glad to note that, in these strenuous times of storm and stress, occasion has been found to focus public opinion on a subject which is of paramount importance for the social and economic well-being of the Indian Continent, though it has not the pomp and glitter of other subjects of seemingly greater human and social interest. When it was announced that Sir John Woodroffe was to preside at the All-India Cow Conference, high expectations were roused, and the striking Presidential address which he has delivered has more than fulfilled them all. He has brought to the treatment of the subject all the resources of a heart dowered with the power of true sympathy, of wide and profound knowledge of the conditions of this land, and of a noble intellect and manly faculty of judgment long devoted to the service of humanity and to the balanced discrimination of what is actual and true from what is false, extravagant, or exaggerated. Under his able and enlightened guidance, the Conference was also necessarily enabled to make singularly sober and practical pronouncements on the several aspects of the problem and to enable all the different communities of India to know their duties and responsibilities in regard to this topic of national interest and importance.

Sir J. Woodroffe began his address by pointing out that "the objects of this Conference are neither political nor religious" and that its members "should approach the matter from that economic platform on which all stand." Still he could not fail delicately to touch on the religious aspect of the problem, while at the same time remembering that he was addressing a mixed gathering of representatives of all creeds and sects,—comprising not only Hindus, but also "non-Hindu Members." He said:—"Personally I believe that there is no question which

does not ultimately touch religion. All who act humanely towards animals, whether they kill them or not, are to the degree of their humanity religious in its most essential sense; as are also those who co-operate with one another for the general good or render honest service. Economics alone are neither a sufficient incentive or sanction. What is meant is that it is not desired to discuss any matter which is the subject of dispute between adherents of different forms of religion." We quite agree that the cow question in this country, as it is at present circumstanced, should be placed on the only possible basis of the religion of humanity.

Sir John rightly deprecates suspicion regarding the aims of the movement on the mere ground of the preponderance of Hindus in the Conference or their belief that the cow has for them a character of sanctity. The Conference as such has nothing to do with this peculiar circumstance, however much it may have been the means of securing Hindu support. For, the fact is undeniable that "if the quantity and quality of the cattle be improved there will be more cattle to be killed for food by those who wish to do so." "All communities are in various ways, interested in the question,"—for, if some want cattle as food, all want butter, milk, and ghee, and also for the plough, and hence all can "approach the matter from the economic platform on which all can stand." Especially is this economic platform to be commended, for "where the country is good, there the cattle are prosperous."

Sir John mentioned two facts which bring much discredit on the Hindus, in spite of their alleged or boasted veneration for the cow. *First*, "neglect and cruelty exist notwithstanding talk about the sanctity of the cow. *Secondly*, "in some Indian households the ladies abandoning their Eastern ideas and customs cease to attend to their cows as their mothers and grandmothers did, but leave them to the care of their servants. Such work is now considered beneath them. The result is likely to be, and I am told often is, neglect, ill-treatment, and some degree of starvation." Our modern departure from the old ways of home life, and the equally modern neglect of the graces of domestic life, especially by our new women, have been in a large measure responsible for the increasing seriousness of the situation. We may well recall to our minds the sudden conversion of the heart that came over the women of the ultra-fashionable higher circles among the French Nation when Rousseau pointed out to them the unnatural ways of the women of France. Let us hope that all advanced Hindus will take note how deplorable is this grievous deterioration of ancient high ideals. Our great epics and poems tell us what was the ideal Hindu life in relation to the cow. In the Raghuvamsa, Queen Sudakshina is described as devoted to the tending of the cow Nandini. A beautiful and well-known Sanskrit verse prays for daily happiness to the cows of the land. The recurring annual season of Pongul (Sankaranti of Uttarayana) is connected in an intimate way with the kind treatment and nurture of cattle. The literature of a nation has not a merely ornamental significance in its life, but is a perfect piece of self-revelation. The graces of the Hindu homes of even a generation past are well-known to us, and it is a thousand

pities that there has been a lamentable falling off from the standards of social and home life that have descended to us from an immemorial past in this holy land of our race.

This feeling of love for cows is not confined to Hindu households, but is a natural and noble human sentiment. Sir John Woodroffe mentions two facts which deserve to be remembered. *First*, among Hindus, "calves are often starved of the milk they should get." Also city *goalas* do not generally rear calves as there is no money in it. As a rule they are allowed to die of neglect, and in some places they are even thrown alive into the dust-bin. On the other hand, the primitive Kol is "unwilling to drink milk, because to do so is to deprive the calf of what nature intended for it." Sir John also narrates a touching incident in a Moslem household which shows how the home-bred good sense of women is often better and purer than our boasted Western culture and knowledge. His instance is that of "the old Moslem lady of noble family who, when her son, at the instance of the English Collector, wanted to sell and kill his dry cows on the ground of their uselessness, answered, then you can commence with me."

Sir John Woodroffe laid special stress on the problem of Indian food-supply and the special bearing of the cow problem in relation to it. When Indian public men dwell on the condition of poverty and semi-starvation in which a third of our people live, Anglo-Indian critics regard it as a mere fairy tale of the Oriental imagination or a mere device of perverse and mendacious Orientals to throw discredit on the Indian government. What Sir John has to say is noteworthy:—"In my opinion a fundamental problem for India at present to solve is the material one, namely, how to feed its people. This has been demanding a solution which has become more urgent owing to the present great war and the dearth of food and possibly world-wide famine it threatens." Some critics of the Indian people easily dispose of this problem by ascribing the low vitality of the Indian people to their want of activity which again is due to the tropical Sun which is shining ever over our heads. Sir John's answer is effective and worth noting :—"The lack of activity in this country which is observed in many cases is by some ascribed to the climate. This like everything has its influence. It is not, however, a sufficient cause seeing that it has always existed, whereas the effect ascribed to it has not. We must attribute deficiency of vitality not to any defect inherent in the Indian character or its climatic environment, but to the want of food, water, pure air, and sanitation." Again :—"India wants more power (Shakti) as I have often said. That power is ultimately based in a material sense on food, the source on this plane of all physical and material energy." Here Sir John mentions how the young men who form the newly-raised Bengali Battalions have become transformed under the influence exercised on their physique by "food, air, and the exercise which food enables them to take." Sir John truly says :—"*If India is fed, India will be herself again, and will be strong of mind and body.*" Let every Anglo-Indian critic of India's public men bear this golden sentence ever in mind and ponder over its true significance. Among the

Indian food-products, milk, butter and ghee hold a prominent place, and hence it is that the well-being of the cow has such a direct bearing on the well-being of all Indian Communities.

We shall, in a future issue, take up Sir John's explanation of the Milk problem and his proposals for remedying existing evils.

Notes and Comments.

We are very glad to note that our present enlightened government has appointed a special Deputy Collector to perform the duty of "providing house-sites for the Panchamas and other labouring classes of the Tanjore District." Though the Mirasidars may not have made a demand for this effort of Government, we feel certain that they will heartily welcome this necessary measure of social amelioration. We fully believe that it is a measure calculated to further the interests of all who are engaged in agricultural industry and who possess the wisdom needed to look into the future and do what they must at present in order that the present and the immediate future may be steps in a painless evolution towards a better fulfilling of modern India's destiny. We think that our political leaders must get into touch with the Mirasidars of Tanjore and enlighten their minds in such a manner that they will not only co-operate with Government, but come forward with liberal contributions to do all in their power to convince the Panchamas and other labourers that their only aim is to make up for all the failures, if any, of the past and to establish such relations with them in the future as will make that future one of assured happiness and sunshine in a daily increasing extent. All must now come forward to remove every existing cause of depression and degradation. We must help forward the social and spiritual life of the Panchamas. We must introduce into every Panchama village or hamlet institutions which will combine into one the advantages of a workshop, a temple, a reading-room, a lecture-hall, and a temperance institute. The higher castes must lay aside their egotism and their accustomed tendency to exploit the time and energies of the Panchmas for their advantage.

* * *

A Correspondent of *The Hindu* (vide the issue of January 16th) says that Government's contemplated measures are likely (1) "to upset the smooth relations now existing between the Mirasidars and cultivators;" and (2) that they will be "not advantageous in the long run to the labourers themselves, as the gain by way of a stable residence will be at the cost of the manifold advantages at present derived by the cultivator from the Mirasidar." This is exactly the spirit and attitude which, we think, ought to be avoided by the Mirasidars and others. Property has its duties as well as rights, and nothing can be a more sacred duty than for those who own land to advance the welfare and joys of those whose labour raises for them from the soil the sources of their wealth, comfort, and happiness. Especially in India, where the higher castes have for ages been unaware of the modern conception of civic duty and owe their ideas of national patriotism and unity to their contact with the representatives of Western civilisation and the desire to import Western political ideals and institutions into this land,—the land-owning class ought to come forward with ready alacrity to rise to modern standards of citizenship. We think our Government have, though tardily, come forward to remove a degradation which the depressed classes have never had the capacity to feel. The correspondent of *The Hindu* above referred to wants Government to seek the advice of the elected members of the Legislative Councils or of the Mirasidars themselves. The Government will, we have no doubt, be ready to listen with sympathy to representations coming from any and every quarter, and so all who are interested may come forward to place their views before them.

* * *

We think Government must also come forward to empower village co-operative

banks to give long-term loans on the security of the land and also give them enlarged powers of borrowing capital in order to improve the condition of the agricultural classes, and especially the labouring classes, so that these funds may be utilised for their economic and social advancement. The officer now appointed must also be empowered to assist the ryots, the labourers, and others to form mortgage loan societies for groups of villages so that they may, under proper supervision and control, make agricultural improvements and start cottage industries. The money must be made available at smaller rates of interest than the market rate, in order especially the Panchamas and other poverty-stricken classes of labourers may be able to acquire the capital needed, not only for gaining house-sites, but for securing additional sources of income, such as weaving, manufacture of tiles, &c. If our suggestions are adopted, the idea prevailing in some quarters that the Government's measure is calculated to exploit the Mirasidars and to throw the apple of discord between them and the labouring classes will at once disappear.

* * *

Mr. Gandhi spoke as follows recently in regard to the Depressed Classes:—"To lift them from the position to which Hindu society has reduced them is to remove a big blot on Hinduism. The present treatment of these classes is a sin against religion and humanity." In reply we say that Hinduism is only responsible for the original division by Iswara into four Varnas, and for the ideal of social cooperation through *Svadharma* which it placed before them as the entrance of the path leading to the goal of God-realisation and Self-realisation. If men have forgotten or abandoned the divine mission entrusted to them and entered on a course of evolution by combat which is ultimately to result in the universal empire of some one race, and the exploitation or enslavement of the rest, Hinduism should not be blamed, but the principle of combat which has been subsequently introduced into the world and adopted by the generality of men as the one guiding impulse of life. It is this law of struggle for existence that is responsible for shoving the depressed classes into the low position which they now occupy. The remedy is not to throw dirt on Hinduism in the hope of blackening its reputation and to attempt to rise on its ruins, but to raise the heart and mind of the depressed classes above their present low level of aspiration and convert them into true Hindus so that they may attain in time to a healthy and wholesome personality which would extort recognition and appreciation of the castes above them. In the long run every individual and community will gain what privilege it deserves in the society and the state. And the system of the Four Varnas, while lasting ever on its world-old and wholesome foundation, will undergo adjustments suited to the times and continue to serve the high purposes of its divine and eternal Founder. Parasara says in his Smriti,—

युगे युगे च ये धर्मास्तत्र तत्र च ये द्विजाः ।
तेषां निन्दा न कर्तव्या युगरूपा हि ते द्विजाः ॥

"Which Dharmas are prescribed for the several yugas, and whichever Brahmins duly observe them in those Yugas, they should not be censured, for they accord with the nature of the Yugas."

The idea of the Hindu Sastras is that, as the seasons of the year bring forth their appropriate products, so also the Brahmins and others will vary—i.e., rise or fall—according to the nature of the Yugas and their prevailing Dharmas. We cannot dispense, if we will, with this law of rise and fall, of elevation and degradation. Hence we cannot agree with Mr. Gandhi in blaming Hindu society for the position into which the depressed classes have fallen. Have not the Hindus fallen themselves? Why have the Germans fallen from civilisation to barbarism in a few years? Why have the Russians become disorganised suddenly? Why are the French declining in numbers and threatening rapidly to become extinct? Let us by all means endeavour to raise the Depressed Classes, but let us not throw the blame for their present lot on Hindus or others. The natural tendency of the age is for men

to fall into the trap of sin, sensualism and strife.

* * *

We have the submerged Tenth and the Slums with their proletariat in European countries and in America. Why have the Negroes been treated like brutes by civilised men? Why is the struggle for existence keen, in spite of philanthropic organisation? We would invite faddists and sentimentalists and fanatics of all kinds to ponder over the following sentences and sentiments from Professor Giddings, the most distinguished and scientific of modern sociologists:—"The growth of wealth and numbers and the greater tension of life increase the heterogeneity of civil populations, and establish complex relations between the different race-elements and the different strata of population on the one hand, and the division of labour in the social constitution on the other hand. The demotic composition becomes more varied, the differences of vitality and of ability become greater, and there appears a tendency to identify, each race element, each degree of vitality, and each grade of ability with a definite place in the social organisation." In India. the extent to which the purity of Varna and Dharma is maintained or violated has hitherto settled, for each community "*its definite place in the social organisation.*" It is not proper to blame the Hindu social system or its system of Dharma for the failures of individuals or groups to conform to the standards laid down by the sages. Let our men of light and leading to-day present the ideals of the classic age of the Rishis once more to the Holy People. The process of re-adjustment will begin again, and soon we shall regain all the historic purity and power of the Motherland.

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The Bhagavad Gita

With an English Exposition
By K. S. RAMASWAMI SASTRI B. A. B. L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA I.

INTRODUCTORY.

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥

O Sanjaya, on the Kurukshetra which is the field of Dharma what was done by my people and the Pandavas who had gathered together eager for battle?

NOTES:

1. धर्मक्षेत्रे । It was so called because it was a holy spot creating love of Dharma in hearts where such love was not existent before and intensifying such love in hearts where such love already existed. Manu says in Chapter II, verses 19 and 20.

कुरुक्षेत्रं च मत्स्याश्च पांचालाः शूरसेनकाः ।
एषु ब्रह्मर्षिदेशो वै ब्रह्मावर्तादनन्तरः ॥
एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥

Sri Vedanta Desika says that धर्म means *Yaga* and that धर्मक्षेत्र means a place where unrighteous persons were to be slain and righteousness was to be established.

2. कुरुक्षेत्रे । The Karmakânda of the Veda refers to it. 'तेषां कुरुक्षेत्रं देवयजनमास' The Jabala Sruti says: 'बृहस्पतिरुवाच याज्ञवल्क्यं यदनु कुरुक्षेत्रं देवानां देवयजनं सर्वेषां भूतानां ब्रह्मसदनं'. Nilakantha thinks that the Kurukshetra referred to as धर्मक्षेत्र is different from these. Sri Madhusoodana Saraswati refers also to the Satapatha Sruti 'कुरुक्षेत्रं वै देवयजनं'. In the *Salya-parva* it is said that King Kuru performed penance in the Kurukshetra and got a boon from Indra that all persons dying there should go to heaven. As Dhanapati points out, it is not natural to say that Dhritarashtra referred to धर्मक्षेत्र to distinguish this Kurukshetra from other Kurukshetras because such an idea would not have been in

R. Krishnaswami Sastri

his mind,—or to say as Sri Madhusoodana Saraswati does that धर्मक्षेत्र was used to ask Sanjaya whether the holiness of the place induced the Pandavas to desist from slaughter on the field of battle or the Kauravas to turn away from fighting and thus ruin themselves by giving up the kingdom unrighteously wrested from the Pandavas. It seems to me that the question is quite natural and consistent with Dhritarâshtra's character. He was no doubt avaricious but was not without a certain element of purity of nature, because the Sri Bhagawata shows in the first Skandha that his heart was turned to God by Vidura's words and he attained salvation by meditation and devotion after renouncing the world. He was not a hardened worldling like his sons. He knew that Sri Krishna was God incarnate and that Kurukshetra was the field of Dharma. After learning about the fall of Bhishma, he asked Sanjaya to narrate all that took place in the field of Dharma and in the presence of the Lord of Dharma. He had of course a strong bias for his own children but that did not obscure his mental vision as to the holy character of the battlefield. Hence it seems to me that Mr. C. M. Padmanabhachariar's suggestion that he suspected foul play by Pandavas in spite of the holiness of the place is a far-fetched one.

3. मामकाः This shows his partiality for his own side. It may also be that intends a wild rebuke suggesting that his children were really blind like himself. Some sapient modern scholars who see a racial complexion in everything say that it means Aryas as opposed to the polyandrous Pandavas who formed a different race. This is utterly absurd.

4. Some commentators understand the verse in a mystical sense. Venkatanatha says that धर्मक्षेत्र is Sri Krishna's body of which the life was the Pandavas (मम प्राणा हि पाण्डवाः) and that the Kauravas were consumed by the flame of Sri Krishna's righteous wrath. He says further that this secondary meaning is inferable from the words though it is not the primary meaning and cites as an instance the famous verse of the Ramayana मानिषाद etc. by way of analogy. Abhinava Guptacharya says that क्षेत्र means the body and that the war referred to is between the righteous and the unrighteous tendencies in man. These interpretations have no doubt elements of beauty in them but they are obviously far-fetched and unacceptable.

(*To be continued.*)

Andal's Tiruppavai.

(By V. Bhashyam Iyengar, B.A., B.L.)

(*continued*)

Tiruppavai (*lit*, the sacred poem) is the more popular work of the productions of our saintess and is a short poem of thirty stanzas. It forms part of *Nityanusandhanam* and is recited every day in all Vaishnavite temples. It is also a necessary prelude to all recitations of the *Divya Prabandham*, the tamil Veda of the Vaishnavas. It is, however, especially connected with the month of Margali, through the whole of which an important festival called *Margali Neerattam* is conducted in the grand temple of our saintess at Srivilliputtur, her birthplace, and, in fact, in all Vaishnavite temples, in her honour, and the poem is chanted, giving prominence to one stanza per day, in their order. The chanting of this poem, especially in the month of Margali, is also conducted in all Vaishnavite houses, at the time of the daily puja or worship of God, in the early morning.

The poem is a dedication to the Lord in His manifestation as Krishna, the Avatar which has drawn and continues to draw the devoted hearts of millions and millions of men and women of this country on account of the Souseelya Guna (*Souseelyam* is the great man's endearing himself to the low, by heartily and freely mixing with them without any reserve, and is one of the most important attributes or characteristics of God as conceived by us) displayed therein. Fancy the All-Highest mixing himself up and playing with the rustic shepherd boys and grazing cattle along with them, how

wet it makes our hearts. By the side of such unobtrusive condescension, the stern exploits of the Lord by way of ridding the earth of its powerful evil-doers like Kamsa and Sisupala, who were no more than mere worms for Him, fall into the shade and really dwindle into nothing, as observed by one of His true Bhaktas:

या कंसमुख्यनृपकीटनिबर्हणोत्था
सा निर्जितत्रिजगतस्तव नैव कीर्तिः ।
गोपालनादि यदिदं भवदीयकर्म-
त्याद्रींकरोति विदुषां हृदयं तदेतत् ॥

Take again His stealing of butter (Did He steal butter or the hearts also of the gopis ?) and His getting himself bound to the mortar by the woman who thought herself His mother, as to earn his most cherished name of Damodara. The mere recollection of this one incident of His childhood was sufficient to throw Satakopa, the wisest of the Alwars, into a blissful trance for six months and there is nothing in this to be wondered at, if one could only realise the depth of condescension and goodness of the Binder of all, the One whom the highest knowledge seeks in vain to bring under its comprehension, getting himself bound, to bind the hearts of those fortunate persons, who have only ears to hear. If it is impossible for the dullest of us, in this age and at this distance of time, not to express a thrill of divine feeling and joy, when we go through or listen to the various episodes of Krishna's childhood as depicted in Sri Vishnu Puranam and the Srimat Bhagavatam, is it in any way incredible that in His embodiment He was the centre of attraction of all beings, nay, even of inanimate things. No wonder then, that rishis and saints who had been praying for the opportunity for thousands and thousands of years transformed themselves into gopis, the better to mingle with the Lord and give Him their all, their heart, their soul and their body.

Andal who was so favourably situated by reason of her sex, was, however, unfortunate in having come into this world long after the visible manifestation of the Lord was withdrawn therefrom. But this was not a serious matter for one like her who lived more in the mental than in the physical sphere. She transported herself back to the age of Lord Krishna——she could not otherwise live—to mingle with the gopis, to be beloved of Him like one of them, to serve and enjoy Him along with them, to praise His glories to the heart's content in their midst, to open her heart to Him, even as they did. And the various aspects of her mental experiences in the identification with the gopis and the enjoyment of the Lord and His glories, have been vouchsafed to us along with her final prayer, the only wish of her heart, in our fine little poem.

(To be continued)

Pencillings by the Way—XI.

By S. P. Thiagarajan.

There is one great problem regarding which it may reasonably be hoped that all of us, of whatever hue, may arrive at a common solution, though as yet there is not that energetic appreciation of the existence of any such problem as the gradual dwindling of the Hindu community in numbers. This is a matter of high national importance; and though they overshoot the mark who call the Hindus "a dying race", they do not shoot away from it altogether. But for the fact that our numbers are nominally very large and we are even now spread over a vast area, the problem would most unpleasantly press for an immediate solution.

A Bengali Medical Officer, Lieutenant-Colonel Dr. U. N. Mukherjee, published some years ago a very interesting pamphlet in which he tried to prove that the Hindus were "a dying race" and would do well to imitate the social freedom and equality of the still increasing Mohammedans. Mr. Kishori Lal Sircar, in reply, went one better and proved to us by equally cogent statistics that not only the Hindus, but the Mohammedans are a dying race—even if the Hindus be in some places a little more rapid in the race for extinction than the followers of Islam. With all respect to the earnestness of these two gentlemen,—they draw our attention in an

emphatic manner to the most momentous of national problems,— we think they might have been less strenuous in their discouraging interpretations and might have chosen less positive titles for their pamphlets. The admitted physical degeneracy of the race—and it has assumed its most alarming symptoms in these recent years— may be explained in various ways. The truth seems to be, or at least we should not forget the important fact, that, owing to an immense transition being effected under peculiarly adverse conditions, both communities—but chiefly, the more progressive Hindu—are arrived at a critical stage in which various deep-seated maladies have come to the surface, with effects of an inevitable though lamentable nature. None of these maladies is mortal, and the race is not dying. But the knife of the surgeon is needed; and it is to the remedy rather than the diagnosis that attention should be pointedly directed. The mere decline in the rate of increase is in itself nothing. It is a phenomenon which one now sees becoming more and more marked all over the world; and it is only those countries which are backward in development and in education that keep up the old rate of increase. Everywhere, the unfit tend to multiply, the fit to be limited in propagation. This is an abnormal state of things which indicates that something is wrong in modern civilisation. But, whatever the malady, it is well to remember that it is not peculiar to India or the Hindus, but a world-wide disease. This is poor consolation, it must be regretfully owned.

The admitted physical degeneracy of the Hindus seems to be due to the following causes acting separately or in combination:—Too much devotion to sedentary pursuits and a false idea as to the indignity of physical labour; an unnatural and pernicious system of education divorced from the needs and genius of the nation; too great an insistence on laws of ceremonial purity which frequently prevent us from taking wholesome or nutritious food when away from home or on travel; general abstinence from nutritious food, due to habits of excessive thrift and in a very large measure to the appalling poverty of the people; topping all these, the systematic refusal and denial of a military career to the race; in some instances, intermarriages within very limited circles. This last cause is now happily disappearing all over the land. Early marriage is added to the list of contributory causes for our physical decline. Restraining for a moment the temptation to enter into the merits of the post- *vs* pre-puberty marriage controversy, that has been sprung upon us by some social revolutionaries, we might observe that early maternity might be among the causes and the remedy for that evil lies with society itself. Early marriage has little to do with our degeneracy; the fault that may be laid at its doors is that it manufactures widows—quite a different question from that which we are discussing.

The thoughtful reader will doubtless be struck by many other reasons for our appaling physical degeneracy. And he is sure to assign the predominant place to our aping foreign customs and manners of life, to the increasing use of prohibited and pernicious foods, to wine-bibbing and other delectable ways of "living." The poor amongst us have been forced to exchange their old bracing life in the open, in their old-fashioned yet comfortable homesteads and have been smuggled, as it were, into a set of regulation huts. The increasing resort to foreign medicine, the abandonment of old-time *acharas*, the congestion which dehumanises, the destruction of our forests, ruinous in its effect on public health and ruinous to national wealth. The persistently increasing use of gas-lights, electric-lights and fans, the gluttonous habits in imitation of the lower kiud of foreigners—all these and many more are in their varying degrees responsible for our degeneracy. We give some of them on the high authority of that saintly soul, Gandhi. A very natural dislike to trace the path of our degradation prevents me from prolonging this sad analysis. But I cannot stop without bespeaking the readers' attention to the lamentable results that have flown from our forsaking the shining path our ancients had traced for us from our cradles to our graves and still further

beyond. Let the reader ponder over the appointed order of a single day of the *asthika* Hindu—and he will realise the sin of most modern Hindus.

These causes of our decline are easily removable by an all-comprehensive and rational system of education. Far from devising such measures of urgent reform, our "leaders" are hopelessly lost in a maze of words, and apparently think that obsequious phrase-making or boyish word-building would carry us far into the regions of robustness.

Gnana Yoga—III.

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students *on January 15-1896.*)

According to the Vedanta philosophy each man consists of three substances, so to say. The outermost is the body, the gross body of man, in which are the instruments of sensation. For instance the eyes, nose and ears and so forth. This eye is not the organ of vision; it is only the instrument. Behind that is the organ. So, the ears are not the organs of hearing; the instrument behind them is the organ, or what, in modern physiology, is called the centre. If the centre which governs the eyes be destroyed the eyes will not see; so with all our senses. The organs, again, cannot sense anything by themselves, until there be something else attached to them. The mind. Many times you have observed that you are deeply engaged in certain thought, and the clock has struck and you did not hear it. Why? The ear was there; the pulsations of sound fell on the ear, even the organ was there, and the pulsations were carried inside into the brain, and yet you did not hear, because the mind was not joined to the organ. So sensation takes place through the instruments, the impressions of external objects are carried to the organs, and the mind comes in contact with the organs, and when the mind comes in contact with the organs, then sensation takes place. As soon as the mind takes the impression from the organ, as it were, the mind gives it a coloring, which is called egoism, "I". Take the case of a mosquito biting me on the finger. That sensation comes in, but I do not feel it, because my mind is joined to something else, and no reaction takes place. Later, when my mind is joined to the sensation conveyed to the indriyas, reaction comes, with this reaction I become conscious of this mosquito. So even mind joining itself to the organ will not be sufficient; then must come the *re*action generally in the form of will, and this faculty from which the reaction comes, and real knowlege begins, the faculty of knowledge or intellect, is called "Buddhi". So we get all these things. First there must be the external instrument, next the organ, next the mind must join itself to the organ. Then the intellection must give the reaction to it, and when all these things are complete there is a concept, and a perception, and a knowledge. The external organ is in the body, and behind that is the internal organ, which is still finer, then there is the mind, then the intellectual faculty, and then egoism, which says "I"; I see, I hear, and so forth. Then again the whole thing is carried forward by certain forces; you may call them vital forces; in Sanskrit they are called prana. All these movements are carried on by certain forces, and these forces are manufactured, as it were, by the mind and the other intellectual organs. This gross part of man, this body, in which are only the external instruments, is called the gross body, the sthuladeha, in Sanskrit "Sthula sarira," and behind comes all this series, beginning from the organs, then the mind, then the intellect, then the egoism, are the vital forces forming a compound which is called the fine body Sukshma sarira. These forces are composed of very fine elements, so fine that no amount of injury to this body can destroy them; they survive all the shocks given to this body. Yet all these different things, the gross body we see, is composed of gross material, and as such it is always being renewed, and changing continuously. Then the mind and egoism, and the intellectual faculties are composed of the finest materials, so fine they will endure for eons and eons. They are so fine that they cannot be resisted

by the walls or anything; they can get through any obstruction. This fine body of man, being also composed of fine materials, must also be unintelligent, although one part is called the intellectual faculty, and the other is thought, and the other is egoism. Yet we see at a glance that no one of them can be the "Knower". They cannot be the perceiver, the witness, some one for whom the action is made, and who is the seer of the action. All these movements in the mind, or the faculty of intellection, or egoism, must be for some one else, and they being composed of fine materials cannot be self-effulgent. Their luminosity cannot be in themselves. This manifestation of the table for instance cannot belong to any material thing. Therefore there must be some one behind them all who is the real manifestor, the real seer, the real enjoyer, and this in Sanskrit is called the Atman, the Self of man, the real Self of man. He it is who sees things really. The external organ catches the impression and hands it to the mind, and the mind to the intellect, and the intellect reflects it as in a mirror, and the soul behind that looks on it and gives His orders and His directions. He is the ruler of all these instruments, the master in the house, the enthroned king in this body. Faculty of intellection, faculty of cogitation, faculty of egoism, all of them, the organs, the instruments, the body, obey his commands. It is He who is manifesting all these things out of the elements. This is the Atman of man. With similar argument we can see that what is in a small part of the universe, must be in the whole universe. If conformity is the law of the universe, every part of the universe must have been built in the same plan as the whole. So we naturally think there must be this universal physical body which we call this universe of ours, the gross material form. Behind that there must be that finer material which we call thought, and behind that there must be the soul, which presupposes all this thought, which commands, which is the enthroned king behind this universe. That soul which is behind each mind and each body is called "Pratyagatman," the individual Atman, and that Self which is behind this universe as its guide, ruler, governor, is God.

The next thing to consider is whence all these things come. The answer is that what is meant by coming, if it means that something can be produced out of nothing, it is impossible; all this creation, manifestation, cannot be produced out of Zero; it is impossible. Nothing can be produced without the cause, and the effect is but the cause reproduced; and again applying our rule of the whole of this universe being built on the same plan, and that if we analyse one bit of it we know the law by which the whole of this cosmos is being built. Here is a glass. Suppose we break it to pieces, grind and grind and pulverise, and by means of chemicals we almost annihilate it. Will it go back to zero? Certainly not. The form will break, but the particles of which it is made will be there; it will go beyond our senses, but it remains, and it is quite possible that out of these materials another glass may be made. If this is true in one case, it will be in every case. Something cannot be made out of nothing; it may become finer and finer, and then grosser and grosser; just as with one thing, so it is the case with everything. Take the case of a plant. We find the material particles coming together and becoming finer and finer in the seed and then grosser and grosser, until they become the tree, that dies and decays, and finally disappears, and again out of the same particles possibly another tree will come, growing grosser and grosser. The whole universe is going on in this way; just as with individuals and particular things so it must be with the whole universe. It naturally follows therefore, that there comes a time when this whole universe melts down and becomes finer and at last disappears entirely, as it were, but remains as superfine matter. We know now by modern science and astronomy that this earth of ours is cooling down, and in course of years it will become very cold, and then it will break to pieces, and then to finer and finer pieces, until it becomes ether once more. Yet the particles will all remain to form the material out of which another earth is to be made. Again that will break

and another will come out. So this universe is going down to its causes, and its materials are coming together and taking form, and like the wave that falls down and rises again, and takes form. So this period of falling down of the universe, disappearing and again coming up, is called a Kalpa. In Sanskrit this is called Sankocha. The word means shrinking. The whole universe, as it were, shrinks, and then again it expands. To use more accepted words in modern science, evolution and involution. You all hear about evolution, and how all forms grow from the lowest forms, slowly grow up and up. This is very true. One more thing is to be added, that each evolution presupposes an involution. There modern science again will help us. We know that the sum-total of energy that is displayed in the universe is the same throughout. By no means can you take away one particle of matter. You cannot take a foot-pound of energy out, or add one. The sum-total will be the same throughout. If that is the case, and we will take the case of a seed to prove it. The seed is growing into the tree. Where did the energy come from? If it can grow itself, so this table can grow into a tree, or anything. But it does not. The seed must grow into the tree, therefore in the seed the whole tree was shrunk, or as modern philosophers would say involved. It is the previous tree that went down and down, and became the seed, and out of that it comes in its manufactured form. So this creation that we are now in, this cycle, is the evolution out of the involution of the previous cycle, and then this cycle will again involve, getting finer and finer, and out of that will come the next cycle. So the whole universe is going in that fashion. Thus we find that there is no creation in the sense that something can be created out of nothing. To use a better word there is manifestation, and God is the Manifester of this universe. As it were this universe is being breathed out from Him, and again it shrinks into Him. And again He throws it out. A most beautiful simile is given in the Vedas—"That eternal One breathes out this universe and breathes it in". Just as we can breathe out a little particle of dust, and breathe it in again. The question may be asked, that is all very good, but how was it at the first creation. The answer is what is the use of a first cycle? There was none. If you can give a beginning to time, the whole concept of time will be destroyed; try to make a limit that time began. You have to think of time beyond that limit. Try to think where space begins; you will have to think of space beyond that. Time and space are infinite, and therefore they go on and on. This is a better idea than that God created this universe in five minutes and then went home to sleep, and since then has been sleeping. On the other hand this idea will give us God as the eternal Creator. (*To be continued.*)

Reviews of Books.

"THE HARISCHANDRA."

BY PANDIT VENKATARAMA IYER.

We acknowledge with thanks the receipt of this work. which is a Tamil story, written by Pandit Oothukkadu S. Venkatarama Aiyar, Tamil Pandit of the Town High School, Kumbakonam. The familiar story of the great ancient King, Harischandra, is here re-told in Tamil in a style at once simple, lucid, and elegant, and will thus supply the demand for healthy Tamil literature both for boys in secondary schools and for girls studying either in girls' schools or in the home. Of all the ethical precepts inculcated in the Hindu sacred literature, the greatest stress is laid on truth-speaking. The story of Harischandra's unflinching adherence to truth, and of the trials and afflictions he had to undergo in consequence, and of his glorious final triumph and reward, has a perennial interest for the Hindu races and people of this continent. We heartily commend this valuable work to the attention and patronage of our readers and the public, and we wish the author, who is a fine Tamil scholar and a learned antiquarian, every success. The narrative runs to nearly 150 pages and is told with a grace, ease, and simplicity which is highly attractive. The book is moderately priced at annas *ten* only. is well printed, and has a neat appearance. The publisher is Mr. T. Krishnaswami Aiyar, head of the well-known firm, *The Hindu Educational Trading Co.*, Kumbakonam.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Religious Lectures in Madura during the Christmas Holidays and a week after.

The enlightened section of Madura has been very fortunate during the last fortnight to have in their midst the eminent Sanskrit scholar, Brahma Sri Subramania Sastrigal, of Thethiur, whose special knowledge of Tarka, Vedanta, Yoga and such other great Sanskrit Works is so profound that he is able to carry conviction to the English educated hearers also, by enabling them to visualise even abstruse thoughts with illustrations taken from modern conditions and environments. He has the rare combination of the profoundity of Sanskrit learning with the facility of ready oratorical and pursuasive powers, shining forth from a life of religious devotion and austere practices as required in Hindu Dharma.

On 24—12—1917, he kindly complied with a request to deliver a Lecture in the Madura Dharma Sastra Sabha, wherein he showed with great clearness and learning that the discharge of Vaidik duties is an essential preliminary foundation for an aspirant to the Vedantic life, and that both Dharma and Moksha form the essentials of Purushartham, Artha and Kama being optional but necessarily to be in accordance with Dharma.

On 25—12—1917, he delivered a stirring lecture in the Setupati High School Hall on the necessity for the maintenance of Vedic learning vividly picturing the gradual de-generation of the Brahmins and others in the present time.

On the 26th, he delivered a lecture in the Victoria Edward Hall on "The present situation", wherein he presented an analysis of our present conditions and the non-religious foundation of our so-called progress, and showed with much learning and insight how the idea of Home Rule is not foreign to us. He further shrewdly cautioned our Political leaders that their work must commence from the villages and that they must themselves be men of good religious tendencies and practices, so that their voice may be heard with effect in the villages.

On the 27th and 28th, he delivered two lectures in the same Hall on "The aims of life", very ably distinguishing what objects in life are really useful to man and worth striving for and what are not beneficial to him, so that a clear knowledge of this distinction may enable him to determine his conduct and character in life. In the course of this lecture, he clearly showed how the origin of the four castes and their functions have been misunderstood by most people and emphasised that the Vedas and Purushasuktam give us only the sources from which the four castes originated without any reference to their order of rank in life and the idea of superiority and inferiority depends only on the extent to which they adhere to their own Dharmas and discharge their respective duties.

On the morning of the 28th, a gathering was convened by Rao Bahadur G. Srinivasa Rao Avl., in the premises of the Perumal temple, at which the learned pandit dealt with great skill, ability and eloquence on the inter-dependence of *Karma* or discharge of one's duty, *Gnana* or knowledge of the source of Universal evolution, and *Bhakti* or Universal love, and showed very vividly how Sudharma and Bhakti are complementary to each other and that one will not bear any fruit unless combined with the other.

Apart from the above lectures, Mr. N. Natesa Aiyar, the Government Pleader of Ramnad, arranged in the spacious garden attached to his residence, a series of public religious lectures, on various subjects including the Yoga Sutras of Patanjali commencing from the 23rd December to the 9th of January. The eminent Pandit, with his usual eloquence and learning propounded the inner truths contained in the Baghavatam and Ramayanam. In Seven days commencing from the 28th December, the erudite scholar completed, in accordance with what is known as "Saptaham" rules, the exposition of the 18,000 slokas of the Hindu Encyclopaedea known as the Baghavatam, himself also doing the parayanam or reading of the verses. The whole of the seven days was devoted to this marvellous performance, which was eagerly attended by a large gathering of Sanskrit pandits and English learneds.

The marvellous intellectual activities of the eminent pandit supported by his high physical endurance were brought to a close in Madura for the time being by his performance of Sita Kalyanam which, in addition to the grand underlying significance of the Sita Kalyanam revealed to the public his musical talents.

This eminent pandit, gifted with great talents at so early an age as 30, is not a mere scholar of Sanskrit Literature, Logic, Science and Philosophy, is not a mere orator or musician, nor is he a mere observer of the austeries of Hindu Dharma, but far more than all, he is self-sacrificing in the cause of the resuscitation of Sanskrit culture and Dharma. By his personal efforts, he has established a Patasala at Thethiyur, with free boarding for 40 students, for which he has secured a building and a fund of nearly Rs. 30,000/-, himself working without salary.

The Conference of Orientalists held at Simla in July 1911 expressed a general consensus of opinion that "it was necessary, while making provision for Oriental study and research on modern critical lines to maintain side by side with it the ancient and indigenous systems of instruction, since the world of studentship will suffer irreparable loss if the old type of pandit were to die out and that what was needed to promote this indigenous system was *encouragement rather than reform*" and the patriots of our country are echoing the words of Mr. Dadabhai Naoroji that "India expects every man to do his duty". How can our men discharge this sacred call to duty if they allow their Patasalas to be wiped out by English education and our pandits to pine away in poverty without honour or encouragement. We have in Brahma Sri Subramania Sastrigal of Thethiur a pandit of the type contemplated by the Conference of Oriental Scholars and it is the duty of all people to encourage pandits like him and Patasalas like his as contributing factors to the future greatness of our motherland.

R. GANAPATHY AIYAR.

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